

**NAZAREAN TALMUD**  
**SIDRA OF B'RESHEET (GENESIS) 29:31 – 31:2**  
**“AND SAW HA-SHEM” “VAYAR ADONAI”**  
**BY: H. EM RABBI DR. ELIYAHU BEN ABRAHAM**

HAKHAM SHAUL'S SCHOOL OF TOSEFTA  
(LUKE 6:19-23)

HAKHAM TSEFET'S SCHOOL  
OF PESHAT (YEHUDAH 1-2)

And everyone in the congregation was trying to touch him (Yeshua), because healing virtuous power<sup>a</sup> came from him and he healed everyone. And he looked at his talmidim and said: You poor ones (Eb'yónim) are blessed because yours is the kingdom (governance) of God through the Hakhamim and Bate Din as opposed to human kings. Those who are hungry now are blessed because they will be filled. Those who cry now are blessed because they will laugh. You are blessed when people are hateful towards you and when they exclude you, berate you, and call you wicked names<sup>b</sup> on the account of the Son of Man. Rejoice in that day and leap for joy<sup>c</sup> because your reward is in the heavens (the Y'mot HaMashiach and the ever coming world); for this is what the forefathers did to the prophets.

(LUKE LK 6:24-26)

Ⓝ:Ⓝ **Yehudah**<sup>d</sup> ben David, a servant of Yeshua the Messiah<sup>e</sup> King of Israel, and brother of Ya'aqob ben David,<sup>f</sup> to the called ones and beloved<sup>g</sup> in G-d the Father, Tsadiqim (set apart) and being **guarded** (kept)<sup>h</sup> in Yeshua the Messiah King of Yisrael; May<sup>i</sup> Chessed (Loving-kindness), and Shalom (peace), and Ahava (love), to you be multiplied!<sup>j</sup>

(YEHUDAH 3)

"But woe to you who are wealthy, because you have received your **consolation**.<sup>k</sup> Woe to you who are satisfied (filled) now, because you will be Beloved,<sup>l</sup> using all earnestness in writing to you reminding you<sup>m</sup> about **our** common share<sup>n</sup> of life<sup>o</sup> in the Olam HaBa<sup>p</sup>, I find it imperative to write to you, and

<sup>a</sup> δὴναμις Strong's #1411

<sup>b</sup> Connection to B' resheet 29:29, Laban gave Billah (troubled) as a handmade to Rachel.

<sup>c</sup> Connection to B' resheet 30:13 "I am happy"...

<sup>d</sup> Verbal connection to B' resheet 29:35

<sup>e</sup> *Yehudah ben Yosef, a servant of Yeshua the Messiah* – The author of this small Epistle wants to inform us about it author, and at the same time indicate to us some royal manners. The Epistle could have well said: "Yehudah the brother of Yeshua the Messiah" but found that although the statement is true, he did not personally want to make boast of his familial ties to the Master, but does so by way of informing us that he is the brother Ya'aqob ben David – the brother of the Master.

<sup>f</sup> Connection to B' resheet 29:34 "Three sons" and Psa 24:6

<sup>g</sup> Some versions have "beloved" ones of the Father

<sup>h</sup> Note Delitzsch's translation of our Mishnaic text and use of וְשִׁמְרֵימֵי – *u'shmurim* from Shomer. Cf. Shemot Exodus) 23:12 Be on **guard** (Shomer) concerning all that I have told you. Make no mention of the names of other gods; they shall not be heard on your lips.<sup>h</sup> The other possible Mishnaic/Biblical Hebrew word which could be used her is Netzer. (נָצַר that means to guard or watch.)

<sup>i</sup> Kistemaker, S. J., & Hendriksen, W. (1953-2001). *Vol. 16: New Testament commentary: Exposition of the Epistles of Peter and the Epistle of Jude*. Accompanying biblical text is author's translation. New Testament Commentary. Grand Rapids: Baker Book House. p 368

Also note the apparent prayer structure of the end of the pericope. "May **Loving-kindness, and peace, and love, to you be multiplied!** This shows that Yehudah is familiar with the literary aspects of prayer rubrics. This also implicitly suggests that Yehudah is a Chazan.

<sup>j</sup> Kistemaker and Hendriksen note the language and nomenclature of Hakham Tsefet. This is because Yehudah is functioning as the amanuensis of Hakham Tsefet. For similar language Cf. I Peter 1:2; II Peter 1:2. And again, the language of Hakham Shaul with his amanuensis Luqas. Cf. I Tim. 1:2; II Tim. 1:2. We also call to the reader's attention the similarity between these statements and B'midbar (Num.) 6:22-24. Herein we have perfect contiguity with the previous Torah Sederim.

Kistemaker, S. J., & Hendriksen, W. (1953-2001). *Vol. 16: New Testament commentary: Exposition of the Epistles of Peter and the Epistle of Jude*. Accompanying biblical text is author's translation. New Testament Commentary. Grand Rapids: Baker Book House. p 368

<sup>k</sup> נָחַם – Used in the LXX as meaning to comfort and or strengthen. This fits well with the weeks of Nahamu. Cf. TDNT 5:775

<sup>l</sup> Calling to mind the month of Elul and the approach of Rosh HaShanah.

<sup>m</sup> contextually we are being "reminded" of our share in the Olam HaBa. This connects with the Torah Seder in that "G-d remembered"Rebecha.

<sup>n</sup> **κοινός** – *koinos* further underscores our translation of "share" in the Olam HaBa with the lexical definition of share. Cf. Jude 3 NRSV. The "beloved" are Jews all of which have a share in the world to come. See below

<sup>o</sup> Donelson noting that manuscripts (Ⓝ, ψ) contain the word "life" causes us to follow this translation. Donelson, L. R. (2010). *I&2 Peter and Jude, A Commentary*. (C. C. Black, M. E. Boring, & J. T. Carroll, Eds.) Louisville KY.: Westminster John Knox Press. p. 173

<sup>p</sup> From the precedent of Romans 11:26-26 and m. Sanhedrin 10:1 we treat the word **σωτηρία** (soteria) - **σώζω** (*sozo*) as "Olam HaBa." **m.** San 10:1 All Israelites have a **share in the world to come**, as it is said, Your people also shall be all righteous, they shall inherit the land forever; the branch of my planting, the work of my hands, that I may be glorified (Is. 60:21). Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 604

hungry. Woe, to you who laugh now, because you will mourn and weep. Woe to you whenever all people speak well of you, for their fathers used to do the same *things* to the false prophets.

issue an adjudication<sup>q</sup> for you to agonize (contend earnestly) with renewed commitment<sup>r</sup> for the **faithful obedience once handed down<sup>s</sup>** to the Jewish Tsadiqim (saints).

## HAKHAM SHAUL'S SCHOOL OF REMES LUQAS (ACTS) 17:1-9

Then the brethren immediately sent Hakham Shaul and Hillel (Luke/Silas) away by night to Berea. When they arrived, they went to the Jewish Synagogue. These people were **nobler<sup>t</sup>** than those in Thessalonica, in that they welcomed the word (Mesorah of the Master) eagerly, and **studied the Scriptures daily** to find out to determine their validity.<sup>u</sup> Therefore, many of them became **faithfully obedient** to the Mesorah of the Master, and also not a few of the Hellenistic Jews, prominent (noble) women with their noble husbands.<sup>v</sup> But when (some of) the Jews from Thessalonica learned that the Torah (and Mesorah) of God was proclaimed by Hakham Shaul at Berea, they came there also and stirred up the congregations. Then **immediately** the brethren sent Hakham Shaul away, to go by way of the sea; but both Hillel (Luke/Silas) and Timothy remained there. So, those who appointed Hakham Shaul sent him to Athens; and **receiving a command** (from their Hakham – Hakham Shaul) for Hillel (Luke/Silas) and Timothy to join with him as soon as possible, they departed.

## 2 LUQAS (ACTS) 17:16-21

Now while Hakham Shaul was waiting for them (Hillel/Luke and Timothy) in Athens, **his spirit was provoked within him when he observed the city fully given to idolatry**. So he lectured in the Jewish Synagogue, then (he argued) with the God-fearing Gentiles, and in the marketplace every day (he argued) with those who happened to be there. And some of the Epicurean and Stoic philosophers were conversing<sup>w</sup> with him, and some were saying, “What does this babbler want to say?” But others said, “He appears to be a herald of foreign deities,” because he was proclaiming the Mesorah of Yeshua and the resurrection. And they took him by force and brought him to the Areopagus, saying, “May we learn what is this new teaching that you

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Rom. 11:26-27 and so all Israel will be saved have their **share** in **the world to come**: just as it is written, "THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB. THIS IS IMY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS."

Cf. TDNT 7:965-1024

<sup>q</sup> אָגוֹן – Used in the LXX as meaning to comfort and or strengthen. Concurring with this 7<sup>th</sup> Shabbat of Nahamu. Cf. TDNT 5:775

<sup>r</sup> ἄγών from which we get our English word agony or agonize also contains the idea of gathering as in an assembly. This eventually was used of the stadium where contests were held. Ἀγωνίζομαι as used in our present text, concurring with last week's statements ἀγωνίζομαι means “to carry on a conflict, contest, debate or legal suit.”

Five motifs of thought seem to be expressed in ἄγών. a. First is the thought of the goal, which can be reached only with the full expenditure of all our energies. A passionate struggle, a **constantly renewed concentration** of forces on the attainment of the goal. b. The struggle for the reward does not demand only full exertion but also rigid denial. The final goal is so high and glorious that all provisional ends must fade before it. c. We must contend the antagonists (pseudo teachers and “prophets”) occasionally in the “Test.” d. The sharpest form of ἄγών, which the man who is faithfully obedient to G-d must undergo on earth is the battle of self. e. We do not struggle alone or only for ourselves. Yehudah is telling us here to congregate against the false teachers and prophets.

<sup>s</sup> Bauckham admits the use of παραδίδωμι - *paradidomi* should be translated as לָמַס. Interestingly he believes that the term was “adopted” by the early Nazareans. We do not believe that the Early Nazareans “adopted” the phrase. We believe that this was common nomenclature during the first century. Furthermore, we note that the Mesorah is called “faithful obedience” by Yehudah.

Parallel to m. Abot 1:1 – **And as it is said: “Mosheh received the Torah from Sinai and gossiped it down to Yehoshua, and Yehoshua gossiped it down to the Elders, the Elders to the Prophets, and the Prophets gossiped it down to the Men of the Great Assembly. They (the Men of the Great Assembly) emphasized three things; Be deliberate in judgment, make stand many disciples, and make a fence around the Torah”**

<sup>t</sup> Strong, J. (1996). *The exhaustive concordance of the Bible: Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order*. Ontario: Woodside Bible Fellowship. (G2104)

<sup>u</sup> The point being made here is that, they studied as good talmidim authenticating the words of their mentors.

<sup>v</sup> Both the women and men were noble. This follows the Strong's definition of εὐγενής – *eugenes* “open-minded, formally of noble character.

<sup>w</sup> Here the Greek συμβάλλω – *sumballo* is stronger than “converse” as in a normal conversation. The “conversation” is perhaps more of a philosophical debate.

are presenting? For you are bringing strange things to our ears. Therefore we want to know what these things mean.” Now all the Athenians and the foreigners who stayed there used to spend their time in nothing else than telling something or listening to something new.

HAKHAM SHAUL’S SCHOOL OF REMES  
2 LUQAS (ACTS) 17:22 - 31

So Hakham Shaul stood there in the middle of the Areopagus<sup>x</sup> and said, “Men of Athens, I see you are too superstitious in every respect. For as I was passing through and observing carefully your objects of worship, I even found an altar<sup>y</sup> on which was inscribed, ‘To an unknown God.’ Therefore what you worship without knowing it, this I proclaim to you— the God who made the world and all the things in it. This one, being Lord of heaven and earth, does not live in temples made by human hands, nor is he served by human hands as if he needed anything, because He Himself gives life to everyone and breath and everything. And He made from one man every nation of humanity to live on all the face of the earth, determining their fixed times and the fixed boundaries of their habitation, to search for God, if perhaps indeed they might grope around for Him and find Him. And indeed He is not far away from each one of us, for in Him we live and move and have our being, as even some of your own poets have said: ‘For we also are His offspring.’ Therefore, because we are the children of God, we ought not to think the God (Divine Being) is like gold or silver or stone, an image formed by human skill and thought. Therefore, although God has overlooked the times of ignorance, **He now commands all people everywhere to repent**, because He has set a day on which He is going to judge the world in justice by the man who he has appointed (Yeshua HaMashiach), having provided proof to everyone by raising him from the dead.”

HAKHAM SHAUL’S SCHOOL OF REMES  
2 LUQAS (ACTS) 18:1 - 11

After this he (Hakham Shaul) departed from Athens<sup>z</sup> and went to Corinth.<sup>aa</sup> And he found a certain Jew named Aquila,<sup>bb</sup> a native of Pontus<sup>cc</sup> who had come recently from Italy along with Priscilla<sup>dd</sup> his wife, because Claudius had ordered all the Jews to depart from Rome, and he Hakham Shaul went to see them. And because he was practicing the same trade, he stayed with them and worked, for they were making tallits by trade. And he engaged in dialogue with both Jews and Hellenists in the Synagogue every Sabbath, attempting to persuade them to be faithfully obedient to Master’s Mesorah.<sup>ee</sup> Now when both Hillel (Luke/Silas) and Timothy came down from Macedonia, Hakham Shaul began to work on assembling the Mesorah of the Master, and he proclaimed to the Jews that Yeshua was the Messiah. And when some of them resisted and opposed him, he shook out his clothes and said to them, “You are responsible for your decision!<sup>ff</sup> I am innocent! **From now on I will go to the Gentiles!**”

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<sup>x</sup> The construction with ἐν μέσῳ indicates that Hakham Shaul is in the court not on “Mars Hill.” Bruce, F.F. *The Acts of the Apostles: The Greek Text with Introduction and Commentar*. 3rd Revised. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1990. p. 379

Areopagus – the rock of Aries, Romanized as “Mars Hill.”

<sup>y</sup> βωμός – *bomos* is not the usual Greek word for altar. This word βωμός – *bomos* is indicative of a pagan altar.

<sup>z</sup> Athens = “uncertainty”

<sup>aa</sup> Corinth = “satiated”

<sup>bb</sup> Aquila = “an eagle”

<sup>cc</sup> Pontius = “of the sea”

<sup>dd</sup> Priscilla = “ancient”

<sup>ee</sup> Here Hakham Shaul is trying to “convince” or persuade them to follow the Master’s Mesorah. We can easily see that Hakham Shaul is trying to “convince” or “persuade” his audience to be faithfully obedient to something. However, we are not told exactly what he is saying. The reasoning we have applied is due to the fact that this was the mission placed in Hakham Shaul’s trust. Therefore, we can deduce through logic that he was teaching the Mesorah.

<sup>ff</sup> The literal translation reads “your blood be on your own heads.” However, the idea being purported is that they are responsible for their own decisions.

And leaving there, he entered into the house of someone named Titius Justus, a worshiper of God whose house was next door to the Synagogue. And Crispus,<sup>gg</sup> the ruler of the Synagogue, believed in the Master to be the Messiah together with his whole household. And many of the Corinthians, when they heard about it, believed and were immersed with the immersion of conversion. And the Master said to Hakham Shaul by a vision, “Do not be afraid, but speak and do not keep silent, because I am with you and no one will lay a hand on you to harm you, because many people are mine in this city.” So he stayed a year and six months, teaching the word (Torah/Mesorah) of God among them.

## Nazarean Codicil to be read in conjunction with the following Torah Sedarim,

Gen 29:31 – 30:21	Psa 24	I Sam 1:2-11 + 2:28	Jude 1-2	Lk 6:19-23	Acts 17.1-21
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### COMMENTARY TO HAKHAM TSEFET’S SCHOOL OF PESCHAT

#### YEHUDAH BEN DAVID, A SERVANT OF YESHUA THE MESSIAH KING OF ISRAEL

Hakham Tsefet anchors his pericope to B’ resheet 29:35 with the mention of Yehudah the son who eventually takes the blessing of the firstborn. It should be noted that the Mishnaic text of Yehudah (Jude) immediately connects with the Torah Seder through the names Yehudah (Judah) and Ya’aqob (Jacob). The Lucan Tosefta connects through the idea of trouble and reward as noted in the footnotes of the translation. 2 Luqas speaks of the Kohanim who became obedient to the Mesorah connecting with “Levi” the father of the Kohanim.

Clement of Alexandria wrote the following concerning Yehudah (Jude) "Judas, who wrote a letter in the Catholic, (general)<sup>hh</sup> the brother of the sons of Joseph as well since he knew that he was very devout man, and of the near approach of the Master, not, however, says that he has his very brother to be, but what did he say? Judas as being a servant of the Master Jesus Christ, and brother of James."<sup>iii</sup>

#### YEHUDAH AS AN AMANUENSIS TO HAKHAM TSEFET

How is it that Yehudah becomes the student and amanuensis<sup>jj</sup> to Hakham Tsefet? One might think that the “brother” of Yeshua and Ya’aqob would have been prominent enough that he would not need training by another Hakham. In the previous pericope, we saw that Hakham Tsefet was the Chief Hakham of the Nazarean Jews during his lifetime. Therefore, it would make perfect sense that Yehudah the brother of Yeshua and Ya’aqob would have gravitated towards the most influential Hakham Tsefet. The “Epistle” shows his great wisdom and humility. This is especially noteworthy. Brothers have a tendency to disdain their siblings. In the case of Yehudah, we see that he acquiesced to the Master in faithful obedience. We readily understand that 2 Luqas 6:1-6 has established a quorum for the seven Paqidim attending the bench. As we will soon see Stephen’s office as Paqid did not last long, leaving a vacancy. Stephen most likely occupied the office of the Masoret during his tenure. Peresh (Philip) would have occupied the office of Chazan/ Shaliach. With the death of Stephen, there would have been a vacancy in the office of Masoret. Such being the case the office of Chazan/Shaliach would have been open. At some point Yehudah took the ministry of Masoret. However, we must remember that the events of 2 Luqas 6 occurred early on in the history of the Nazarean Movement.

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<sup>gg</sup> Crispus = “curled”

<sup>hh</sup> Bauckham argues against this idea claiming that Jude (Yehudah) is NOT a “general Epistle. Bauckham, R. J. (1996). *Jude, 2 Peter* (Word Biblical Commentary ed., Vol. 50). (D. A. Hubbard, & G. W. Baker, Eds.) Nashville, TN: Thomas Nelson. This legal document is “orders from headquarters” per se. This legal document witnessed by the Chazan and authorized by the Bench repudiates the activities of non-observant Gentiles who would join the Nazarean Communities.

<sup>ii</sup> Biggs, C. (1901). *A Critical and exegetical commentary on the Epistles of St. Peter and St. Jude*. Edinburgh: T & T Clark International. p. 323

<sup>jj</sup> A person employed to write (a Scribe – Sofer) what another dictates or to copy what has been written by another, and also refers to a person who signs a document on behalf of another under their authority.

## STRUCTURE - ORGANIC THOUGHT - TABLES AND CHARTS IN JUDE

Yehudah organizes his thoughts in groups, usually by threes. This ancient form of a verbal table or chart demonstrates his propensity for organic - Rabbinic thought. Herein we can see Hakham Tsefet training an amanuensis. That Yehudah uses language like Hakham Shaul would suggests that Hakham Tsefet the "chief" Hakham of the Nazarean Jews of that time trained the amanuensis of Hakham Shaul.<sup>kk</sup> Yehudah and Hakham Tsefet demonstrate highly organized minds and systematic writings. This wisdom shines through their words in that there are a good number of terms used in Yehudah's treatise that do not appear anywhere else except the writings of Hakham Tsefet's Mishnaic import.

## YA'AQOB'S STRUGGLES

Noting the present struggle of Ya'aqob in our Torah Seder, we see Hakham Tsefet through his amanuensis present Yeshua in very much the same light. Neyrey notes that "2<sup>nd</sup> Peter" was authored by Hakham Tsefet in order to address specific problems with the Epicureans.<sup>ll</sup> The continuity between Yehudah and 2<sup>nd</sup> Peter is distinguishable from nomenclature and order of thought. Therefore, we concur with Bauckham<sup>mmm</sup> that the present treatise of Yehudah is also authored to address specific issues. Noting that Yehudah (Jude) was the amanuensis of Hakham Tsefet for this work. We must understand that Marqos, Yehudah and 1<sup>st</sup> – 2<sup>nd</sup> Tsefet (Peter) are one overarching document of Mishnaic import. Each piece of this document has special issues that it is addressing. Therefore, rather than seeing the present work of Yehudah as the amanuensis of Hakham Tsefet as a separate document, we should see this as a part of Hakham Tsefet's Mishnaic treatise, which addresses specific issues in the Nazarean Esnoga.

Neyrey also notes a form of honor-shame,<sup>nn</sup> which is composed of four elements in the work of Yehudah and 2<sup>nd</sup> Tsefet and demonstrated in the ministry life of Yeshua. He outlines this honor/shame interaction in the following way.

1. Claim
2. Challenge
3. Riposte to challenge
4. Public verdict<sup>oo</sup>

We agree that there is a specific structure to the "confrontations" Yeshua has with his "opponents." Neyrey's observation is astute. However, had Neyrey applied this same fundamental structure to Yeshua as a Hakham establishing halakhah he would have made a discovery of monumental proportions. Therefore, we suggest the following structure in Yeshua's activities and establishment of halakhic norm. Yeshua was not interested in "fame" and notoriety as suggested by Neyrey. If there was any desire for notoriety, it was for the sake of the Mesorah. We note the following application of determining halakhic norms in the public ministry of the Master.

1. Mitzvah in question

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<sup>kk</sup> Kistemaker, S. J., & Hendriksen, W. (1953-2001). *Vol. 16: New Testament commentary: Exposition of the Epistles of Peter and the Epistle of Jude. Accompanying biblical text is author's translation. New Testament Commentary.* Grand Rapids: Baker Book House. p. 367

<sup>ll</sup> Neyrey, J. H. (1993). *2 Peter, Jude A New Translation with Introduction and Commentary* (Vol. 37c). New Haven: The Anchor Yale Bible. Introduction p. 1

<sup>mmm</sup> Bauckham, R. J. (1996). *Jude, 2 Peter* (Word Biblical Commentary ed., Vol. 50). (D. A. Hubbard, & G. W. Baker, Eds.) Nashville, TN: Thomas Nelson. p. 3

<sup>nn</sup> The honor-shame scenario Neyrey is posits is based on John 4:44 "a prophet is without honor in his own country."

<sup>oo</sup> Neyrey, J. H. (1993). *2 Peter, Jude A New Translation with Introduction and Commentary* (Vol. 37c). New Haven: The Anchor Yale Bible. p. 5

2. Contestation against his mitzvah (halakhah)
3. Riposte of the Master
4. Verdict concluded by the Master

Each of Yeshua's activities initiates a halakhic claim. Hakham Tsefet's Mishnaic treatise demonstrates a challenge against halakhic proclamation, and then gives the riposte and verdict (decision). Hakham Tsefet presents these verdicts in narrative form as a type of catechistic lesson. Each pericope is a catechistic module in narrative form for sake of mnemonic. Just as a Midrash is a means of creating a memorable parabolic mussar (ethic), the Mishnaic import of Hakham Tsefet generates a catechistic lesson of memorable halakhah. Hakham Tsefet presents these halakhic verdicts of the Mishnaic treatise openly for the sake of public awareness and presentation and demonstrative halakhic norms.

We find the following continuity with the present Torah Seder. The content of Yehudah as an amanuensis to Hakham Tsefet matches the confrontation Ya'aqob faces with Laban and Esau. The ten pericopes of Yehudah deal with the troubles of Ya'aqob. In the final Torah Seder matched with Yehudah, we see Yosef ben Ya'aqob's rise to power in Mitzrayim.

## COSMIC VIEW OF YEHUDAH

Ancient Jews thought of the universe and the whole of the *kosmos* as an organized and structured whole.<sup>pp</sup> This structure applies to the *kosmos* and to society. According to Barré we are programmed to know what is "in place" and "out of place."<sup>qq</sup> Both Yehudah and Hakham Tsefet "share this perception."<sup>rr</sup> Our comments concerning the "Structured Universe" have undergirded this notion. Building on the Torah, Yehudah and 2<sup>nd</sup> Tsefet explain the structured universe and society in terms of "clean and unclean," "order and disorder" as does the Mesorot. Therefore, the faithfully obedient – "the called" (Jews) who act "like G-d" are considered "clean" finding themselves in harmony with the "powers" of G-d's creation. Those who act contrary to the will of G-d are "unclean" (non-observant Gentiles) and opposed by the spheres governing G-d's creation. There is a division between the clean and unclean. Division or "separation" in holiness. Those who are "kept" (*shomer* – guarded) separate themselves from that which is unclean. The **Tsadiqim** (set apart) are connected to G-d, full of Loving-kindness (*Chessed*), peace (*Shalom*) and love (*ahavah*). **Those who do not possess these qualities are considered "unclean or impure."**

The present Lucan Tosefta notes this same separation.

**You are blessed when people are hateful towards you and when they exclude you, berate you, and call you wicked names on the account of the Son of Man.**

Note that the "exclusion" is initiated by the unclean. They love their separation from the "clean" and would rather wallow in their mire than turn to G-d's, spiritual<sup>ss</sup> cleanliness. The idea of separation from clean and unclean in these periscopes of Yehudah and 2<sup>nd</sup> Tsefet embraces three complete "Orders" of the Mishnah, *Nashim*, *Kodashim* and *Tohorot*. In other words, the Treatise of Yehudah and 2<sup>nd</sup> Tsefet covers over one half of the Mishnah in a concise form.

The present Lucan Tosefta suggestively speaks of the three remaining "Orders" of the Mishnah, *Nezikin*, which belongs to the *Eb'yonim*.

<sup>pp</sup> Ibid. Introduction pp. 10-1

<sup>qq</sup> Barré Michael, *Fear of God and the World of Wisdom*, BTB 11 (1981) 41-43

<sup>rr</sup> Neyrey, J. H. (1993). *2 Peter, Jude A New Translation with Introduction and Commentary* (Vol. 37c). New Haven: The Anchor Yale Bible. Introduction p. 12

<sup>ss</sup> Our use of "spiritual" refers to the G-d breathed Oral Torah, which delineates cleanliness and impurity.



**You poor ones (Eb'yónim) are blessed because yours is the kingdom (governance) of God** through the Hakhamim and Bate Din as opposed to human kings.

The second Order" being *Zeraim*.

**Those who are hungry now are blessed because they will be filled.**

The third "Order" is *Moedim* (Community and communal gatherings).

**Those who cry now are blessed because they will laugh.**

Compare this verse to...

Nehemiah 8:9 And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, **This day is holy (separate) unto the LORD your God; do not mourn, or weep. Because all the people cried, when they heard the words of the Torah.**

## PERORATION

Yehuda's address is very significant when we view the superstructure of the document. The brother/servant of Yeshua stands second to Hakham Tsefet as a "GUARD" (Shomer/Ntzar) for the community. The accusations posited in this Mishnaic treatise are not merely "accusations." Yehudah brings charges and convictions against those who would invade the righteous/generous community. While it not impossible to believe that Yehudah was a Hakham, at present we see his duties as a Paqid in training. It is more probable that Yehudah is one of the seven men of the Esnoga guarding, protecting and fathering the community of the faithfully obedient. As a Chazan (Sephira of Din) serving the Bench, Yehudah would have been able to bring those who were wreaking havoc in the community to the Bet Din. Therefore, we see with this connection to 2 Luqas the modelling of a true Chazan.<sup>tt</sup>

In the writings of Hakham Tsefet with Yehudah as his amanuensis, we find a strengthening of the community through the Torah - Oral and Written.

## COMMENTARY TO HAKHAM TSEFET'S SCHOOL OF PESHAT

Time and space do not allow us to fully develop this concise pericope. This single pericope shows that power and command of words can truly convey a plethora of meanings if one chooses his words wisely. Wrapped in this single pericope relating to the coming festivals of Purim and Peach and the 7<sup>th</sup> week of Nahamu, Elul and Rosh HaShanah.

Donelson notes that the Treatise of Yehudah "boarders" "being liturgical."<sup>uu</sup> Had Donelson not been afraid of theological "thin ice" and waded out into the deep, he could have seen the true nature of Yehudah's Exposition. He accurately notes that the vocabulary brings the reader to a greater awareness of the "greater Theological world."<sup>vv</sup>

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<sup>tt</sup> Jude acts as a prosecutor who conducts a prophetic lawsuit against evildoers, charging them with crimes proclaiming the consistent norm of judgment, announcing a sure judgment of punishment.

Neyrey, J. H. (1993). *2 Peter, Jude A New Translation with Introduction and Commentary* (Vol. 37c). New Haven: The Anchor Yale Bible. p 24

<sup>uu</sup> Donelson, L. R. (2010). *1&2 Peter and Jude, A Commentary*. (C. C. Black, M. E. Boring, & J. T. Carroll, Eds.) Louisville KY.: Westminster John Knox Press. p. 172

<sup>vv</sup> Ibid.

## COMMON OR PERSONAL SALVATION?

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Beloved, using all earnestness in writing to you about **OUR common share<sup>ww</sup> of life<sup>xx</sup> in the Olam HaBa<sup>yy</sup>**

The Legal Discourse of Yehudah brings to light a very powerful truth. The profundity of this truth is that salvation is not “personal” in the Christian sense. We should remember well the lesson of Shabbat Shekalim. We have not posited the teachings on community for the sake of no other reason other than the truth of communal salvation. However, “Community” alone is not the answer. It is our duty to build a community according to the Structured Principles found in the Oral and Written Torah. Only then will the community be a genuine one and a reflection of the holy. That we all possess a Yetser HaTov and a Yetser HaRa is by Divine design. The community, out of necessity must occasionally contain “evil ones.” These “evil ones” must eventually be cast aside and the righteous/generous ones must be rewarded for their faithful obedience.<sup>zz</sup>

**m. San 10:1a** All Israelites have a **share** in **the world to come**, as it is said, your people also will be all righteous/generous, they will inherit the land forever; the branch of My planting, the work of My hands, that I may be glorified (Is. 60:21).<sup>aaa</sup>

Yehudah makes it clear that...

1. Our “Salvation” is communal
2. Salvation is **for** the Jewish People and **of** the Jewish people

The use of “**Our life**” in the Olam HaBa is a reference to the Jewish people. Should the Gentile wish to join the community through Torah Observance and faithful obedience, he will find himself under the wings of the Shekhinah and brought into the community openly. While the Jewish people are the “beloved” and “chosen” they live without any intermediary between them and G-d, the Gentile finds his intermediary in the Master and the Jewish people.

Lloyd Gaston describes this as “the Gentile Predicament”<sup>bbb</sup> of the end times, and summed up by the Rabbis in one of two ways. Either the Gentiles will be destroyed or they will find salvation by being incorporated into Judaism.<sup>ccc</sup>

Consequently, we see the path of “salvation” for the gentile is to embrace Jewish authority and to join the Jewish community or be cast aside as Luzzatto has taught us.<sup>ddd</sup>

## YEHUDA’S LEGAL CHARGES AGAINST THE HETERODOX

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<sup>ww</sup> **κοινός** – *koinos* further underscores our translation of “share” in the Olam HaBa with the lexical definition of share. Cf. Jude 3 NRSV. The “beloved” are Jews all of which have a share in the world to come. See below

<sup>xx</sup> Donelson noting that manuscripts (κ, ψ) contain the word “life” cause us to follow this translation. Donelson, L. R. (2010). *1&2 Peter and Jude, A Commentary*. (C. C. Black, M. E. Boring, & J. T. Carroll, Eds.) Louisville KY.: Westminster John Knox Press. p. 173

<sup>yy</sup> From the precedent of Romans 11:26-26 and **m. Sanhedrin 10:1** we treat the word **σωτηρία** (soteria) - **σώζω** (*sozo*) as “Olam HaBa.” **m. San 10:1** All Israelites have a **share** in **the world to come**, as it is said, Your people also shall be all righteous, they shall inherit the land forever; the branch of my planting, the work of my hands, that I may be glorified (Is. 60:21). Neusner, J. (1988). *The Mishnah : A new translation*. New Haven, CT: Yale University Press. p. 604. Rom. 11:26-27 and so all Israel will be saved have their **share** in **the world to come**; just as it is written, “THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB. THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS.”

Cf. TDNT 7:965-1024

<sup>zz</sup> Luzzatto, M. C. (1999). *The Way of God* (Pocket Edition ed.). (e. b. Areyeh Kaplan, Trans.) New York, New York: Feldheim Publishers. pp. 95-7

<sup>aaa</sup> Neusner, J. (1988). *The Mishnah: A new translation*. New Haven, CT: Yale University Press. p. 604

<sup>bbb</sup> Gaston, L. (1987). *Paul and the Torah*. Vancouver: University of British Columbia Press. p. 9

<sup>ccc</sup> Ibid p. 27

<sup>ddd</sup> Luzzatto, M. C. (1999). *The Way of God* (Pocket Edition ed.). (e. b. Areyeh Kaplan, Trans.) New York, New York: Feldheim Publishers. pp. 95-7



As we stated in the previous pericope, Yehudah sees things from the perspective of a contrast between opposites – i.e. clean/unclean, order/disorder. And, we see here the demand for social order as systemized in the Torah. The “beloved” are those who are **faithfully obedient** to the Torah **handed down<sup>eee</sup> ONCE to the Jewish Tsadiqim** (saints) are pure and fit (to enter the life of the Olam HaBa). Those who rebel against these norms are considered unclean. Consequently, that the charges brought against Stephen/Yeshua in 2 Luqas are found to be false and fictional.

Yehudah’s “opponents” or those who the Legal Treatise is pointing towards are within the congregations of the Nazarean Jews. Therefore, as Neyrey<sup>fff</sup> points out they are not in opposition to the “One G-d” and or even that Yeshua is the Messiah.

“But Jude may perceive them as being **heterodox** in such a way that could be perceived as hostile to certain aspects of the tradition”<sup>ggg</sup> (Oral Torah)

Therefore, we would see how those aspects such as; **the denial of Yeshua’s resurrection** could also be interpreted as a denial of resurrection and the final Judgment “in toto.” These men are devoid of the “Holy Spirit” Oral Torah.<sup>hhh</sup> This lack of Oral Torah brings a “defilement of the flesh.”<sup>iii</sup> The phrase “*filthy dreamers*” is an example of the ideas purported above and in the previous pericope with regard to purity and impurity. This is because the Hebrew/Greek notion of “*filthy dreamers*” used by Yehudah, is that of rebellion against authority and those “who speak evil of dignitaries.” As such, the idea of defiling the “flesh” certainly relates to the “body” i.e. the Body of Messiah. Yehudah labels these men as **ψυχικός** – *psuchikos*<sup>jjj</sup> meaning those who conduct themselves after the manner of animal life rather than becoming Royal Anashim (Royal Men of Nobility). Luther describes these men as “*sensual and brutish men and have no more understanding and spirit than a horse or ass. They have no Word of God according to which they should govern themselves.*”<sup>kkk</sup>

The profundity here is that these words, from a cursory look at Yehudah, perfectly describe the events and men of contention in 2 Luqas 6:8-15 above. Yehudah sees these unclean individuals as reviling against those whom the Master has appointed. Therefore, to revile such leaders is seen as contending with the true persona of the Master himself. And, again Luther’s words apply to those who would revile authority, specifically the authority of the Hakhamim and Bet Din. These “horses and asses” are not antinomian<sup>lll</sup> with regard to the Written Torah per se. Their opposition is against the Oral Torah as we have noted in 2 Luqas above.

The annihilation of a man’s “G-d breathed”<sup>mmm</sup> nature is brought about by his denial of the Oral Torah (the G-d Breathed Torah). As we have stated, the Oral Torah, (Breath of G-d) is the life giving and ordering energy, which animates, motivates, and orders the path of Royal Anashim.

## PERORATION

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When we look at the final week of Nahamu placing before us the Ministerial quality of Malkhut (Kingdom-Moreh). Through this office, we have the blessing from above drawn down to the congregation. With the Moreh comes the

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<sup>eee</sup> Parallel to m. Abot 1:1 – **And as it is said: “Mosheh received the Torah from Sinai and gossiped it down to Yehoshua, and Yehoshua gossiped it down to the Elders, the Elders to the Prophets, and the Prophets gossiped it down to the Men of the Great Assembly. They (the Men of the Great Assembly) emphasized three things; Be deliberate in judgment, make stand many disciples, and make a fence around the Torah”**

<sup>fff</sup> Neyrey, J. H. (1993). *2 Peter, Jude A New Translation with Introduction and Commentary* (Vol. 37c). New Haven: The Anchor Yale Bible. p 31

<sup>ggg</sup> Ibid

<sup>hhh</sup> Cf. Yehudah v.19

<sup>iii</sup> Cf. v.8

<sup>jjj</sup> Cf. TDNT 9:661

<sup>kkk</sup> Luther, M. (1990). *Commentary on Peter and Jude*. (J. N. Lenker, Ed., & J. N. Lenker, Trans.) Grand Rapids, MI: Kregel Classics. p. 301

<sup>lll</sup> Donelson, L. R. (2010). *1&2 Peter and Jude, A Commentary*. (C. C. Black, M. E. Boring, & J. T. Carroll, Eds.) Louisville KY.: Westminster John Knox Press. p. 164

<sup>mmm</sup> We use “G-d breathes to describe the source of spiritual life.”

ordering and structuring of the young minds at the Esnoga's parochial school. For an uncultivated man is also a denial of G-d's structuring and ordering of the Cosmos. On the other hand, we might say that through the office of the Moreh the Congregation begins its elevation towards the upper worlds and qualities of the higher offices. This world is the world of structuring and ordering through speech as we have discussed above. As we ascend, through the offices of the Seven Men, thought becomes more abstract and ordered simultaneously. It is from the office of Malkhut/Moreh that we learn the appropriate manner and proper order of speech. It is here where we begin our training and apprehension of the Torah. How appropriate that when we approach Rosh Hashanah/The Kingdom and Pesach embracing a new and ordering beginning.

## REMES COMMENTARY OF HAKHAM SHAUL

### MESSIAH (THE JEWISH PEOPLE) MUST SUFFER AND TO RISE FROM THE DEAD

Our allegorical text and commentary leads us directly to the Torah Seder by giving us an allegorical picture of the resurrection. That is, the passing through the Yam Suf surrounded by the "Seven Ananei HaKabod" is indicative of Conversion to Judaism and a picture of the resurrection from the dead as we have noted.

Again, the words of Hakham Shaul are of great import to us referring to the "Seven Ananei HaKabod" when he states...

#### **1 Co. 10:2 And were all immersed in Moshe in the cloud and in the sea;**

"Jason" the healer, cure or even Savior is rejected in favor of their "upside down" world. The medicine that was needed for the "cure" was rejected and dragged through the streets and the carried to a Gentile court. Jason a picture of Messiah is rejected.

As has been the case with the past several pericopes of II Luqas, the Remes commentary leaves the Peshat thinker scratching his head. This week Hakham Shaul still loves to play with his numbers. He taught for three successive Sabbaths and now mentions four specific classes. The first being the Jewish people, secondly G-d-fearing Greeks (Gentiles), thirdly the pagans and fourthly the prominent women.

They are laid out before us in Hakham Shaul's Remes, which first is established in the pericope of Peshat. The talmidim from above are the B'ne Adam. Hakham Shaul's subtlety offers a counterpart to Hod the Paqid on the side of justice by mentioning the "prominent women." The "prominent women" are undoubtedly the wives of B'ne Adam – Prominent men. These men are contrasted with the "wicked men of the market place." Here we see traffickers, men merchandising souls. Hakham Shaul finds the healer, Jason. The Remes hint tells us that Hakham Shaul was in the business of healing the souls of men bought and sold as mere merchandise. However, there are several discrepancies and controversies concerning the name Jason. The Greek definition given for Jason is as noted above, "he who heals." Bruce<sup>nnn</sup> tells us that the name Jason is associated with Joshua (Y'hoshua), and Menelaus which in Hebrew means Menahem.

Finding in Jason the names Y'hoshua and Menahem is a wonderful hint to the *paraklete* (comforter)<sup>ooo</sup> i.e. the Oral Torah. Hakham Shaul addressed second Parnas (Pastor) in the season of counting of the Omer. Interestingly, Hod, the second Parnas (Pastor) is often seen as a feminine<sup>ppp</sup> counterpart to the first Parnas – Netzach. Here we find fascinating that aspects of portraying "prominent women" without their masculine counterparts telling of Hakham Shaul's wisdom in abstract thought. Without delving into the depths of abstract thought we also note that Berg associated the second Parnas (Hod) with prophecy. Given only a brief image of Jason, we see that in conjunction with the Remes narrative; he personifies the character of the second Parnas. His empathy stabilizes a situation that

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<sup>nnn</sup> Bruce, F.F. *The Acts of the Apostles: The Greek Text with Introduction and Commentary*. 3rd Revised. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1990. p. 370

<sup>ooo</sup> The Messenger of G-d cf. Sh'mot (Ex). 14:19

<sup>ppp</sup> Berg, Philip S. *The Essential Zohar: The Source of Kabbalistic Wisdom*. New York: Three Rivers Press, 2004. p. 20

had the potential for being much more volatile.

What we also find worthwhile is the fact that when we arise in the morning we say the prayer Modeh Ani. It is suggested that this prayer means to “accept,” “surrender,” “bow,” and “thank.”<sup>999</sup> The verb of these senses is “Hod.”

Wolf also notes that this character is frequently given the responsibility of dealing with adversity.<sup>1000</sup> Again, we see the Paqid Y’hoshua (Jason) dealing with the adversity and coming to the aid of his fellow Jews. The Strong’s enhanced Lexicon<sup>1001</sup> opines that Y’hoshua (Jason) is Hakham Shaul’s cousin. Finding him on the side of *din* (justice) is not surprising at all.

And what are we to learn from these allegorical statements?

The Jewish people as the people of G-d, i.e. His servants, suffer for the sake of the atonement for the sins of the world.<sup>1002</sup> Thus, how are the Jewish people different than Messiah who “must suffer and rise from the dead”? Is it not a truth that the Jewish people are the embodiment of Messiah? Therefore, we conclude that Messiah i.e. the Jewish people “must suffer and be raised from the dead.”

And, how is it that the Jewish people find the power to raise from the dead?

Torah is the reality of the cosmos. This was G-d’s agent used in the creation of the world. Thus, the lifegiving force of the world is the Torah. As we (the Jewish people) stood at the foot of Har Sinai we received the gift of the Torah. When we accepted the Torah, it became our DNA. Thus, the eternal dynamic of the Torah is infused into our being. Torah and the Jewish people are a unity, one and the same. How did Ezekiel raise the dried bones?

**Ezek. 37:4 "Prophesy (Torah) over these bones and say to them, 'O dry bones, hear the word (living D'barim - Torah) of the LORD.'**

**Ezek. 37:9 "Prophesy to the ruach, prophesy, son of man, and say to the ruach, 'Thus says the Lord GOD, 'Come from the four winds, O ruach, and breathe (Torah) on (to) these slain, and they will come to life.'"**

**AMEN V'AMEN!**

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<sup>999</sup> Wolf, Laibl. *Practical Kabbalah: a Guide to Jewish Wisdom for Everyday Life*. New York: Three Rivers Press, 1999. p. 186

<sup>1000</sup> Ibid p. 188

<sup>1001</sup> Strong, J. (1996). *The exhaustive concordance of the Bible: Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order*. Ontario: Woodside Bible Fellowship, entry (G2394).

<sup>1002</sup> Judah, and Avraham Yaakov Finkel. *The Kuzari. Part I and II*. 1st ed. Scranton, Pa: Yeshivath Beth Moshe, 2000. p. viii